


RETURN NOTES TO PAUL RUDDY AFTER PROOFING


Must Remain in
Transcription Room

M 2278
Saturday Sunday
July 28-9, 1973
Music - Westtown
Lunch - Barn

MUSIC

MR. NYLAND: Someone asked me what will I talk about tonight. I answered , I don't know. I remember I asked the same question of Orage once. We were driving down in New York to some place and I wanted to know. He said, how do I know? As I come in, I see an audience, I see people, I see their face. I hear their first question. From then on I know, because many times the first question gives a tone and so you might say, the first sentence of what we talk about also should give a tone. But it's only a tone. From that time on, one tries to become an instrument. Because if a tone can be produced, there must be something that produces it. It just doesn't come because the wind is blowing. It's a very definite attempt on the part of someone to take an amount of air, ^{and} let it go through his vocal chords and makes ^{the} it into formulation of a word. It's really very remarkable when you think about that.

How does a word really begin? You remember the gospel of St. John starts out with "In the beginning was the word..." and it has puzzled me many times because ^{if} it's only a word and not a ^{content}, if it's a word perhaps representing

a thought, what happens to the feeling? And if it's only the word, ~~one~~ which one understands many times with one's mind, is that all there is to it? And I try to think about what is really that meaning, because what is the beginning as a word?

You see I feel so strongly that this Earth on which we happen to live, and we as human beings and mankind existing, is just a very small part of the totality of all life, ~~in~~ the universe, different expressions of life anywhere and finally in one's thoughts, culminating in a concept of infinity, Endlessness, timelessness, spacelessness, sometimes God as the All-Governing Father or whatever it is ^{that} we call the highest possible form of spiritual life existing - always being bothered by the ideas of this Omnipresence. How can it be when there are limitations for us, when this here on Earth is very definitely limiting life as a force in the form in which we happen to appear as a human being, not only asking what is the reason for the existence of it, but acknowledging that this life exists on this Earth, how can we really come to a concept of a totality of life existing everywhere and always in Eternity? And what is the function of it? And what is I ^{what} actually we ~~try~~ to do in trying to see what we are now and trying to project ^{that} what we are now by means of words, into the future?

~~No paragraph~~ What we really try is to become sufficiently affected by that what is on the outside and we call spiritual values as the ultimate aim of that what is life, if possible without any form whatsoever, that it comes down to us ^{this} in ~~that~~ kind of a form, and that we want to use words in order to express ourselves in a certain way. Partly, I would say, for communication. Because if there were not any necessity of communicating, then we would ^{not even} have to have words, and we could just live with feeling, or by ourselves entirely without any wish to describe whatever we may experience. And this really this trouble (~~is~~), why then, in the beginning was this

word? And what word was it? It says "And the word was God." Now how can we, if we consider God as limitless, representing ^{him} ~~ing~~ by a word? And what is it in the history of esotericism that constantly comes to the foreground? Not the use (of?) words, or sometimes the use of words ^{which} ~~that~~ are not old words, new ^{not} ~~ly~~ coined words, made in order to present a certain concept with which we are unfamiliar and which, if we used an ordinary word for it, we would associate with something already happening, or which may have happened to us in the past. So that is an added difficulty that we find out that either, we have to use a new word without association, or ~~now~~ word at all. And ~~then~~ ^{that may} very soon come ~~down~~ ^{to the} symbolism, ~~and~~ ^{of} the use of certain symbols which then can be interpreted in accordance with the standing of level (?) or the insight or the quality of a being seeing such a symbol, or even maybe not seeing it, maybe just feeling it, or sensing it. Or in the presence of such a symbol, receiving information of a different kind which is not expressed by words at all.

But words are necessary for a certain level. And the word ~~which~~ which ultimately represents God then, that word becomes a symbol of the existence of God in some way or other, on Earth, being present to us, for some reason ^{and}, then trying to see what is this God-quality as ~~is~~ expressed in a few words. Even if we prefer a symbol, pretty soon we'll take the symbol, ~~and~~ take it apart and ^{let} us talk about it. If the enneagram is a symbol, we start to describe it, ~~We starts~~ ^{is} to use it for different processes in describing what ~~is~~ actually taking place in accordance with that kind of a law. And we can't help ^{but} giving numbers to the different spots on this circumference and the lines of 1, 4, 2, 8, 5, 7 and the 9 and the 3 and the 6 - all, of course, they have a meaning. And the whole enneagram as we see it, as a drawing, of course has a meaning and we talk about it because we want to explain what ~~it~~ really means. And

in the explanation, I'm afraid we do some damage to the symbol, but we have to do it ^{since} ~~because~~ we don't know any better, and we don't know how to read a symbol without trying to put it in words for us, and we have not as yet enough awareness of a symbol being present to us, and giving us knowledge, without having to go through the word ~~(and)~~ formulation. Or that our intuition is sharp enough that it can function without any emotional vibration rate. And we are really in a quandary; we want to talk about God, we want to describe what might be heaven; we describe quite definitely what is consciousness and conscience, 'what a man ought to be,' what he should become when he is not as yet sufficiently conscious, when he is not conscientious, when he has no will, ^{when} ~~and~~ he is not as yet in equilibrium, ^{when} ~~and~~ he has to Work for that kind of a harmony. And we have to explain to each other what is Work and how, how we should do it.

← The terminology we want to use, the exactness of that kind of a language, in order to know for sure what we should do so that there is no mistake about it. But what is really the idea ^{that} ~~when~~ we say the word is "In the beginning?" The beginning of what? And is it the end? And does a word continue to exist for one? And if it once is explained what Work is, do we have then a certain amount of knowledge for ourselves? When we try to apply it, it changes within oneself what is now unconscious and could become more conscious and because of the changeover ^{into} ~~of the~~ different rates of vibration of the brain itself, the brain then could become capable of receiving information, which it ^{can} ~~can't~~ not receive in an unconscious state. ^{TP} The other day I talked about Man Number Four, and that Man ^{really} ~~Four~~ represents a certain change of a physical man. When a physical man is complete, with the SOL-LA-SI representing his particular aspect of life and ^{the representation by} ~~that which~~ he is as a personality, under certain influences, the energies as represented in the three

centers can start to vibrate in a different way, in a different rate. We say a higher rate, indicating that what we know of the law of Vibrations, that that what is a higher rate will produce a different kind of a sound, and I would almost say, more penetrating. A bass sound on a piano has a volume but it does not extend because of the volume as sound, it extends because of ^{the} vibrations that are set up. A higher note in the treble range exists and penetrates ~~and penetrates~~ because of the sharpness of the sound itself, not because of the volume. And there is the difference between one note and another note which is an octave higher, or a note which is struck and the overtones which belong to it, That that what is of a higher note quality has more penetrating power. That what is of a bass quality has a volume of force. Now it is a question what one sometimes prefers. The quality of the force gives to ordinary life a substantial foundation; The quality of a tonality which is higher gives a personality the possibility ~~for~~ penetrating into that what is yet unknown. And so here are the two different ways of living. One lives by means of bass notes in this world helping to maintain oneself as a body and using the different forms of energy for the solidity of a man remaining on Earth and exerting an influence because of his own bass notes which he uses to indicate that he has maturity, for the sake of the maintenance ~~and~~ ~~survival~~ ~~has~~ influence on ~~the~~ ^a few other people around him. The question of the overtone is that he has a different kind of quality ~~in~~ in the tone itself and that the tone becomes sharper and sharper the higher one goes, ^{although} ~~through~~ there may not be as much quantity there is more quality. And it is this penetrating tone, this treble tone, almost, I would say, this trembling tone, because, ⁴ that is really what a rate of vibration is when it concerns a man who is in the section ~~in~~ the period of No. 4. There is constantly a relationship between the bass and the treble, because a man plays music in his ordinary life. He is what he is in ~~his~~ ordinary life and he establishes a certain harmony or tonality or cacophonically expressing himself. It doesn't matter which, there is always a certain level of being for ~~any~~ ^{of ourselves,} man even if he is, in ~~our~~ ^{the} terminology, asleep. But the question is, what will wake him up? The bass note will help him to keep asleep. The ~~penetrating~~ penetrating note will help him to wake up. That is why an overtone must be struck. And if

attention is paid to it with a wish to understand that one is asleep then there may be a desire to wish to wake up. At such a time we drown out the bass notes. We pay less and less attention to ^{that what} ~~the~~ maintenance of oneself and a variety of different interests. ^{we have} By drowning that tone out, that is, by blocking it, the overtone remains in existence, and the energy which is already in the overtone itself, becomes apparent in the penetrating force of Man No. 4 instead of remaining man No. 3. By Man No. 3 we simply mean a person who has a certain mental facility of thinking. Man No. 2 is of course an emotion, ^{or} a feeling kind of a person also represented in man No. 4 by means of the note RE. And the man who is ~~is~~ physical, which is man No. 1, is ^{also} represented in Man No. 4 by the note DO, ~~which is struck by the note DO~~, which is struck ~~by the note DO~~ ^{as} an indication of the wish to make that what is the possibility as potentiality for a man to come into existence. ~~It~~ ^{It} is struck on the note DO which belongs to the air as being used for the continuation ^{of life} of the physical body itself. And because of that air entering into the octave of the physical it enables a man to develop his ordinary intellect, his ordinary feeling and ordinary sex. Man No. 4 is in relation to that condition of the triad which is now important for ^a ~~the~~ physical man, as we say, ~~a~~ physical man, which contains all the organs necessary for being able to live on Earth. The relationship between that DO RE MI as representing man No. 4 and the ~~SIXXX~~ SO LA SI of man No. ^{1, 2 and 3,} ~~3~~ is the relationship between overtones and the bass. The bass indicates the birth of a man as a human being on Earth. The overtones will give him the potentiality of growth and the ability in time to be able to free himself from the bass notes as they are represented on this earth.

^P Now what is it with words? Words are used in order to bring about the relationship between that what is Man No. 4 and Man No. 1, 2, and 3. Words when they are used just for the maintenance of one's mind and ~~one~~ one has nothing else but a little talk-talk about ordinary things does not establish a relationship with Man No. 4. But then there was no particular beginning because it already started ^{to} to exist with man, as it ^{is} ~~is~~, and ~~it~~ ^{it} will end up with ~~him~~ ^{him} having used a great many words with ^{no} ~~no~~ particular meaning. When there is something struck in a man, which we call Man No. 4, something is becoming effective in the sense that for some reason or other the fundamental note is not entirely acceptable. When that what is a man ^{his} as represented by ~~a~~ ^{the} physical body and ~~the~~ ^{his} different organs of ~~has~~ ^{his} personality is not entirely satisfied with the use of his energy simply for ^{the} ~~maintaining~~ ^{of} that little bit ^{and a}

of respect^{that} he can have in ordinary life, he will look for something else to give his attention and energy to. This is represented of course by man No. 4 in which then the energies have a different rate of vibration of much more penetrating quality. And it is that penetrating quality^{that} enables a man then to become in research, wishing to find out what is what with his life. I explained it;—he is a question mark,—and he wants to stand up straight. He wants to find out what he can use now as a form of energy belonging to his three centers. That is, the quality of that what is in ^{his} mind has to come to the foreground, and the quantity has to recede. So he cannot talk-talk as much and wish to formulate only; ~~he~~ wishes now to find out what is the principle of a symbol. Because even if the word is pronounced it does not mean that it is understood. And if it is in the beginning, it is only an attempt to bring down from above that what exists in order to have it understood by the person who receives that words. It is an attempt on the part of Forces ^{which} ~~that~~ are higher than we are to make known to us that we have a right to life. And~~x~~ that because of that, this word ~~put~~ in the word forms ^{which} ~~that~~ are useable on this ~~earth~~, it could make it a little bit more comprehensible. ~~It is~~ ^{that} really all that is meant, so that reversely, the attempt should be made to see what is the word as a symbol. And what is ~~the~~ symbol as representing the reality. And this is where, of course, this man No. 4 with his inquisitive nature wants to find out^{what} a man actually is, and not, that he is in accordance ~~with an~~ ^{to} appearance, or in accordance with his ordinary thought and feeling, or in accordance with the maintenance of his body. That what is emotional in each center becomes qualitatively different when it goes over into intuition and sensitivity. That what is of ordinary sexual energy is of course used ~~by~~ ^{by} the body for procreation and enjoyment. When it wishes to be used for a different purpose, there is ~~the~~ ^a necessity of utilizing such energy in the form of ~~hokdonis~~ and ~~abruodonis~~, which are different rates of vibration of the same sex energy which otherwise in ordinary life is used for all kind of purposes. And, exactly the same way as talk-talk in the mind and over-sentimentality in the feeling is not a requirement for the development of a man in the sense we mean it, neither is ~~the~~ ^{extra} use of sex-energy for the purpose of indulgence. This must be understood that man No. 4 represents the three different forms of higher

energies, and that only by means of the combination of the three of a higher form, the tonality of the tone as overtone^d will be sharp enough and penetrating enough to go over into the So LA SI of Kerdjan or ~~the~~^{to} overbridge of FA. The force comes of course from the energy ~~no~~ originally struck in the physical body. The attempt that one makes is the conversion of the energy into a higher kind of a quality. This is the requirement not only ~~for~~^{for} man No. 4 but for him to continue to use his life for a different purpose than only to maintain itself on this earth. Now for that we have to have a perspective. Because the word, even if it is brought down, to us and contains a concept, we are after the concept, we are after the principles, we are after the essential values. We are really after the life, which is now represented in the word, because that is the search. We are interested to find out of ourselves what is this personality worth, what is the value of its life, and again ^{again} one comes to the conclusion how much is it bound, and how much it is susceptible to the word. This requires an openness on the part of each person; to listen, to read, to be affected by a variety of different kind of words representing the same principle but in a different way, and using then what we call esoteric knowledge to illustrate the principles. So that that what becomes a Guru or anyone who is a representation of that kind of, call it a doctrine, which is ~~not~~ a doctrine in the regular sense but is a religious performance of ~~the~~^a mode of life and a conduct of oneself, that such persons existing at different levels, I would now say, of the universe, coming down to Earth to tell what is what, using then the words as a ^{in order} form to illustrate what is the principle of life itself. For that reason I feel that one has to be very open about that what is expressed everywhere and always from times immemorial, from old antiquity, from that what was represented by many civilizations which have already outlived their usefulness and so-called died, including this ^{present} civilization in which we happen to find ourselves. And it is at this particular time that one has to look ~~for~~^{for} the truthfulness of the channels through which ^{such} knowledge ~~comes~~^{comes} to us.

Now there are two different ways; one is an explanation of higher levels which we call ~~well~~^{well} ~~but~~ maybe it is wrong to call it heaven. If we call it Eternity, it may be better. Although that

must include as Omnipresence, also what we are. If we say In-
finity, it should also include finiteness, and those contra-
 dictions we cannot ~~place~~ place as yet, because we cannot solve
 our paradoxical contents in each different kind of description
 in the form of words. The closer we come to ~~the~~ symbolism, the
 better it is that we can actually become aware, in ~~the~~ sense that
 we are through intuition in contact with that what is of a higher
 quality which then as yet is not expressed in words. We use
 words simply as a means, but we must try with words to see what
 is beyond it or behind it or through it, the same way as in the
 use of finiteness we must see what is through it as Infinity, com-
 ing to the conclusion that time and space exist but through them,
 when they become transparent, we see Omnipresence and Omnipotence.
Omnipotence belonging to Will, Omnipresence to that what is ~~an~~
 an emotional quality; Omniscience, that what exists as an insight
 into the intellectual light of the world as universe. ~~it is this~~
 kind of a problem that we face, how can we become affected by
 words as expressed, and how can we then as we receive it as infor-
 mation from Above and representing Heaven, use it for our own, when
 there is no further interpretation. That is ~~a~~ great difficulty,
 because we meet that kind of a description with our subjective
 mind and immediately apply our subjectivity to the description
 and interpretation of that what we receive. As a result there are
 too many religions. The other possibility is, that word from Above
 is put in such words that the words themselves have lost their
 principle. You might say ~~that's~~ that's a pity, but it is sometimes
 done, unfortunately in order to follow up this desire which is
 honest to represent esoteric knowledge in a form that it could
 become palatable to different people. If it is ~~palatable~~,
 palatable, one expects and hopes that they will eat it, but when
 it has lost its particular essential flavor it is not digestible
 enough and it is not nourishing. And so between these two, we see
 constantly attempts ~~of the~~ communication and ~~the~~ wish to give us Es-
oteric knowledge. And the only way by which it can be understood
 and made useful ~~is~~ is that what is a principle existing in the
 form of words, ~~without~~ coming down too far to our ordinary un-
 conscious states, and leaving it to each person who listens to it,
 the ability or the necessity of their own application in order to

find out what is this principle, and what is then as principle used to describe the state of a ~~har~~monious man. I say again that I believe that Gurdjieff is quite unique because one cannot say that when he talks about in the third series, Life is only ~~Real~~ then when I am, you might say ~~that~~ when he says that, you cannot assume, that he doesn't know what he is talking about. That's a very beautiful statement, pronounced in the right ~~way~~ way with all the requirements of esotericism or I-am-ism. And the discussion of Life as Reality is very definitely an indication that it should not be limited to the form or even that without a form Life could really become Real. And if one goes back and looks at the tales of Bezebub and the different indications which are given there, not only as life as it is being lived, but as life which exists and then is criticized, what it does not do, or rather, what it is doing to the possibility of soiling that what is a principle, that then the emphasis is more and more on the ^{necessity of the} purification of that what is essentially correct and ending up in an essential Essence quality that is purity in its most important and maximum form. I use that word, condition, of that what exists as an entity of utmost purity, that the solution must go in that direction so that then we will know what kind of words can contain continuously the principle, because of the need for ^{the} application in one's unconscious existence. And in that way you bring about a bridge between Heaven and Earth and each form of esoteric knowledge as given at the present time or even in antiquity should be judged from that standpoint. Is in the description ~~that is given~~ ^{as that what is} the essential quality violated or not? Is there in it something that I in my unconscious state ^{can} understand and keep on understanding without violating that ~~what~~ I wish to have and to go towards as an aim for myself. ⁴ Now you have to define what is your aim, because if it is non-subjectivity and we do use the word objective for that, you still have to describe it, because that what for us is subjective and the negation of all subjectivity has no further meaning for us because it is really Death, and then of course not having that form of Life any longer one cannot even think or feel about it. So the definition, using certain words for the purpose of retaining ^{the} what is the concept of non-subjectivity means really

th t there is freedom of that what is Life as compared to the

bondage of Life as we know it on Earth through the forms of our manifestations. And then it becomes quite easy because then you say to what extent should I now have this freedom? And the answer is, to the extent that that that is life is most pure. And so I start *in my search for* wanting to find out what is my Work ahead of me. In the first place it is a realization of that what might be in very simple words, "expressing a freedom from my manifestations." In the second place it is a description of my manifestations as bondage. In the third place it is ~~the~~ *the* purification of my life becoming freer and freer from the forms in which it now happens to take place. *P* Now this last one requires a very special attitude, because it means that if it could be free, *then* what is there with which I would meet conditions of life which are already partially free? And now I must use my mind to the extent that it is capable of putting into it certain concepts which are within my grasp -- I cannot say that I understand timelessness. I cannot say that I understand a moment as a telescoping of time -- I mean by that that I cannot say *it* that I experience it -- I cannot experience Infinity. I can say that God is Omni-present and Omniscient and Omnipotent, but I do not know it, not at all, in the sense of an *an* understanding. I have not as yet become free from what I call 'growing up', that is from one condition changing over into another for which I must use *when* I'm on this Earth a time length as a lifetime so that that *what* I like to imagine as being instantaneous is not for me as yet an actuality of an experience. It is only a word but it can indicate when it is instantaneous that I *would* reach the condition I'm thinking about and which I really wish. *And* so we are really in a very difficult situation. One sees already what ought to be. One sees the lights of Karatas and one is still in the ship Occasion. *P* You see at this particular point the Karnak changes into a different kind of *a* ship. That what a man has when he for himself wishes to Work is the reality of that that he is as ~~deadness~~ *mostly the* -- freedom from all things that are unconscious-including *the* dying part of his physical body. *Or* to say it a little differently, the wish to give up the ordinary rates of vibrations for the maintenance of the body and reducing them to the lowest minimum possible in order to make alive that what are higher forms of vibration in the form, this time, of Quality. So that when a man begins to understand that that what is required of him, that then he gradually starts to think in terminologies

belonging to a description of what he is with a criticism of the kind of a form which should be changed in order to accommodate the condition of life at a higher level, in a certain way so that then the form will not obstruct the expression of a spiritual value. And in that sense, this gradual change that a man must go through, becomes now subject to the possible levels of existences of ~~Being~~. Because we in ^{our} ordinary mind cannot free ourselves from this kind of a concept, I say, of growing, or of stepping up a certain ladder or any kind of a staircase, that the development is by means of different possibilities of existences all connected together, sometimes saying ^{that} it is necessary to go around ~~the~~ the enneagram several times and looking at it as a spiral, finally reaching a point, and the different levels, that is, the many times it touches the figure 9, indicating a new level of ~~Being~~, that perhaps that is subject to a certain law which we at the present time don't know. It is really this; The law that we don't know is ~~really~~ the law of seven times going through the rounds of the enneagram, seven levels of being, which from the standpoint of the top of the spiral have become the law of Three.

Turn type

And so you must live your present life in expectation. You should constantly have in mind that this lifetime on earth is just a temporary affair, and a very small one, that the real substance of your own life will be after you die. It's ^avery interesting concept, because you don't believe it. You think, and of course everybody, thinks, that this life is just "it," and that during this lifetime we have to find out and uncover all the different factors which are now like treasures hidden from us, and that at the moment when we do die physically to this ~~Earth~~, that then everything should be accomplished and that then of course we can live in heaven and sing and be treated like angels and even sing to the glory of the Lord, and become a Seraphim or a Cherubim. But the question is, ^{is} actually this existence of our lifetime, 80 years, 90 years maybe? Who ever will know? Or in former times 200 years, 300 hundred, 900 years for Methusala? All of that of course has changed, and whatever our culture has done to us we find ourselves now with a certain lifespan which is tremendously short compared to any kind of even our 2000 years of development after the birth of Christ and many many centuries before in antiquity, but when we start to think about that, how long the world as a ~~whole~~ ^{whole} has existed, what has

~~Comparing our lifetime on earth with that of course~~
~~the question is~~
 taken place before, and how it was formed, ~~because~~ the figures be-
 come a little staggering. ~~Comparing our lifetime on Earth~~
 that what is ~~a~~ potentiality with us, or has already been an ac-
 tuality in past reincarnations, about which we don't know much.
 At the same time the question of being alive now, ^(say) should be filled
 with expectancy. A wish to see of that which ~~act~~ actually can happen
 to the soul of a man when he in his lifetime starts to understand
 the symbolism as used for descriptions of soul and soul travel.
 That then he can, in his mind, perhaps as imagination, or ^{as} sometimes
 is indicated by means of his dreams, experience certain things
 which are uncommon to this ~~Earth~~, and whichever way that now
 will go I'm not interested particularly in any kind of description
 of that kind because I don't live there. I don't live in my dreams.
 I ~~may receive~~ ^{may receive} the information. But I live now, on this ~~Earth~~, in
 this state of semi-awakening. And I realize that I lack a symbol-
 ism which I call awareness; that I lack what I call as a concept
 Objectivity, that I lack a real insight into things as they are,
 that I don't even know what I am, and that although I can prattle
 about the existence of God and believing in a higher form of life
 as an imaginary possibility or a different kind of reality for my-
 self, ^{as} long as I keep on using ordinary means like subjectivity
 for that purpose, I will never get anywhere. It is necessary to
 understand this, that in this lifetime you have to come to the con-
 clusion that freedom for life ought to exist and should then leave
 all bondage of this ~~Earth~~ alone. And that such statements can be
 made in a very simple way, without crying about it or yelling or
 emphasizing or foaming at the mouth, as Gurdjieff calls it, in great
 simplicity, ^{making statements,} "I wish purity for my I-ness." I wish my being to be
 on a level of the planets and I call that Keshdjanian living. I
 would wish my life to be able to live on the level of the Sun,
 and I call that Soul-existence. I would wish by imagination, my
 life to continue after the fulfilment of self-consciousness, that
 is, after the realization of the existence, as experience of my-
 self consisting of three bodies. And that then I have to under-
 stand that although, from the standpoint of this ~~Earth~~, now proceed-
 ing in accordance with the enneagram, that the first level can be
 reached, although there are sub-levels, that the first level that
 I ^{will} ~~would~~ want to reach ^{what} is at the culmination of my Self-consciousness
 in which that ~~which~~ is myself as given ^{on} this earth and consisting of
^{to me}

my physical body as actuality, and the potentiality starting with man No. 4, ~~and~~ developing into 5, 6 and 7, that then the end is there as far as this earthly life is concerned and then wishing at the point where I could ~~leave~~ Self-consciousness, to become ~~one~~ in regard to the entry into a new level of cosmic consciousness. I'm now ~~talking~~ about what actually could take place as seen from above and considering Self-consciousness as one, cosmic as the second and universal consciousness as the third. That is the Law of three as seen from the Sun Absolute. That what takes place on this earth is again divided into three sub-levels -- that what I am physically, that what I could ~~become~~ emotionally as Kerdjan; that what I wish with all my heart to become, a soul. ^R Now wherever one can get any information, anything that touches on these kind of principles, ~~whenever~~ there is any form of energy for ~~me~~ which will stimulate for me the thought and the feeling of wishing to understand the level of my being in accordance with the freedom that I also, almost ~~hastily~~ try to think and to feel about, that I then understand more and more what I try to do in the creation, real creation, in the utilization of sex-energy as man No. 4, for the purpose of the maintenance of an 'I' after I have created it, that that for me becomes ~~the~~ the FA bridge towards that what I wish to become in the presence of God and that what I am in the presence of mankind. This, I would say, ought to become very clear, that the expectancy can only become real for me when I make attempts to force this expectancy to remain alive as being ~~fed~~ by real food ~~which~~ which is not made palatable for ~~me~~ me, because then I can swallow it, but which is nourishing, because I have to extract from it the kind of food necessary for the building of a soul or the uncovering of it and the building of a Kerdjanian body or allowing that what already exists in actuality ^{with a small} but ~~is~~ more potentiality, to go over in the So LA SI of a Kerdjanian existence. ^R And so you see, what is this with expectancy? I am in a ~~certain~~ state of wishing to receive that what is, I wish to be open ~~to~~ that what exists outside of me, I wish to understand that what I could become by the reception of that what I now ~~expect~~ expect to receive, simply because I know ~~that~~ that in the existence of the potentiality as a man No. 4, ~~I~~ I become entitled to the fulfilment which was prescribed by the Lord when I was ~~born~~ born. Saying it simply religiously, that

I was God's child, I wish now to be one, and in actuality, Work. ^R Now I must ask you, you do not Work enough. That is why your 'I' is weak. You do not spend the time, because you do not consider your spiritual life important. You lose yourself still in many different little talk-talks, sometimes I call them gossip, about ~~the~~ the activities or the behavior forms of other people about whom you don't know a Goddamn thing. But you emphasize it so much, that that kind of a person, whoever you may consider, in your eyes, only consists of that what your gossip will allow. Try to understand that a man who is honest and who wishes to Work is already making attempts which are more than 50% tinted by that what is a spiritual value, and that he gradually tries to get away from any kind of a bondage of this earth, and that your pool, wild gossip, about such things prevent a person to live -- to live here at this Barn, too. That you get angry, that you lose yourself, that you are lazy, that you don't want to Work, that you say you cannot, ~~which~~ simply means that you have no interest whatsoever in your death. You don't see it as yet that your life is going to end like ~~a~~ a dirty dog. I said the other day like a dog -- Gurdjieff used that, - dirty dog! That's a dog ~~who's~~ who's actually soiled. And that takes it away a little bit from that which is an animal. ^R And at the same time life is in plants and life is in animals and life is in human beings. One of the sayings at the Study House was, "Care for animals first." So it is not just a matter of caring for each other and loving them a little bit and having sex with them. For God's sake get out of that kind of a state! Think ~~of~~ ^{of} that it is necessary for the development of yourself that you develop something that is worthwhile. That is caring for animals, let's say, to begin with, so that when you have a little pussy cat and you don't know what to do with it, you're not going to leave it somewhere, ^{do} you? Just leave it ~~at~~ a house when ^{you} get ready, in order to give it some more food and in the meantime it can go to hell. It is not something that happens often, I know that, but when it happens once it's already more than enough. We should be above that -- we, as a group, we, as people who wish to Work. I say it again and again, if you don't want to Work, you don't belong here. I say it very strongly because I think ~~there~~ there is a possibility of a unity of purpose. That kind of aim -- either it is yes, or it is no. And when it is no, I say goodbye to you. I don't wish anything to do

with you when you are not positive regarding your wish to develop. And, of course, I hope ^{that} you will choose the road indicated by Gurdjieff and which has existed in ~~Esoteric~~ knowledge long and long time before Gurdjieff knew anything about his own life on this earth maybe, who knows, I do not know what he knew. I only know that this question of the ~~only~~ way is a very old one, already established from the beginning of life on this earth, that that what prevented us from seeing it Gurdjieff calls ~~Kundabuffer~~ Kundabuffer, the condition of wishing to formulate and to find words without meaning. So that even a man like ~~Goethe~~ ^{Goethe} when he says "In that what is a framework, there is the possibility of power within and the formation of a master." ~~That's~~ saying exactly the same. Understanding the condition of a man as an unconscious entity, he has within that framework the ~~potentiality~~ ^{potentiality} of becoming a Master and in that sense becoming free from ^{his} bondage. This is what I believe should be an aim for this group, and you should ~~you~~ more and more, you should really understand. I said the other day, on Thursday, "Be alive! so that something in you comes out," but when it comes out, it has to be honest. It cannot be hiding behind hypocrisy. That causes all the difficulty we are now living under with the Watergate and so forth. That Goddamn stupidity! That they think ~~that~~ they can still get away with it and of course ultimately it will become known. Temporarily, maybe, they make ~~a~~ couple of thousand dollars.

Are you interested in your spiritual well-being? Are you really interested in finding out what is what about your being? Are you interested in wanting to become a man? Then be honest about it. And then present yourself every once in a while with a wish to be a man, to behave like one and to shut up your mouth when it is not necessary to talk about certain things. To see a person for whatever he is worth, as a being, as having a wish to grow up, as having an acknowledgement for himself that he is ~~a~~ a child and wishes to admit ~~it~~ ^{but that} in his daily life already he tries to introduce that kind of a food as given via Gurdjieff, from ^{an} esoteric source. And after all I don't give a Goddam if you don't say that Gurdjieff is the man for you. What is so absolutely necessary is how will you ever purify your thoughts, your feelings, and enable them to become of a different kind of a quality, which I say as quality of a higher rate of vibration, to penetrate into the depths and the secrets of this life. That's the whole problem. If you do that, if you wish, then You will

be honest with yourself. ~~Then~~ you will want that kind of a truth, ~~Then~~ you will remember it time and time again, ~~Then~~ you will look at the Barn as a symbol and will say "I ought to remember that now!" You will remember it in your activities if you look at ~~it~~. You will remember it when I ask you for Heaven's sake, send me a statement every month, that you could become honest about it. That you take care of car parking in the parking lot, a very little bit of something but don't block that entrance. That you take care of rounding that corner ^{that we have} there where there has been a couple of accidents already and you still are too close to the curb. For God's sake wake up! Try to do something about your driving! ~~Try~~ ^{try} to understand that other people also exist, that you don't own the world! That is necessary for you to see what you are -- Nintompoops! At times, but sometimes beautiful, because there is a wish, a sincerity, something that belongs to you, something that means, I wish to find out and I want to grow up. That is the kind of life I mean. Not just a little joke. That can go by the board, doesn't matter. In reality, I want to find out what I am at all costs. And I want to keep on going and it has nothing to do with the years I've lived. It has to do with ~~the~~ relationship that I wish, something in which I now use this body for a very definite purpose so that then it becomes a servant to me. That it can function in between my mind and my feeling, that that is the relationship I wish. The same way as that what is the wish for consciousness or the acceptance of that ~~what~~ is reactive regarding an unconscious world, ~~That~~ that has to be understood as two influences on ~~me~~ in which my awareness will become a neutralizing force. This question of an 'I' being constantly ⁱⁿ between that what is taking place and telling me and giving me at such a time guidance, that gradually my mind becomes lit up, then it has an insight within, in my inner life, ~~and~~ ^{and} also has, like a miner's lamp, ~~the~~ possibility of shining ~~for~~ and indicating to the rest ~~off~~ of the world that I wish to become honest with myself, that I want to kill within me all kinds of traits and vices which are not becoming to me ^{that} and I'm not looking for respect that I don't deserve, that I'm not interested in vanity, that I don't wish to love myself at the expense of someone else, that I don't want to remain self-centered when it interferes with myself and when it becomes selfish, that I wish to be a simple

very simple kind of a man, wishing even to become a Man, knowing what I am and knowing that so ^{much} I don't, ~~so that~~ I'm not any further disturbed by it, because the more I can accept it the more I will be free, and freedom is ^{the possibility of} the first step towards developing an understanding in relation to the wisdom of the Lord God almighty who is Omnipresent, and who is Omniscient and who I wish to be Omnipotent, for my sake, if I ever could see him, If I ever could be close, If I ever could touch the hem of his garment, If he is that kind of an entity. If, at that time I would wish to live, I would wish to die.

To Gurdjieff. May he shine for you tomorrow.

Sunday

So we have a rather short time, ^{alleged} ~~at least~~ as far as the cassette is concerned. And maybe it's ^a good thing because we have to stop somewhere. We can't always keep on talking and explaining and elucidating and looking at things from different angles. There is always a time for practical work.

What we really need is, ^{only} ~~we~~'s need, is a reminder, and I think we have had many reminders in the last couple of months. And each person for himself should find out what he has done with it. It would be quite an interesting task if you could go over the month of July and the month of June, whatever maybe you have made as notes, and I hope you do take notes for yourself like a diary, that you read them every once in a while ^{that you} ~~and~~ try to make an attempt at the end of a day, at the end of a week to see what kind of progress you have made with yourself, if you are in any way serious about changing yourself and to become a more conscious man. And if you start to look at that what are different aspects of yourself from an objective standpoint ⁱⁿ ~~and~~ the realization that that what you have experienced over ~~these~~ two months, that you really could become quite objective to them. And it would help you in that kind of a self-study. It's not that it's work in itself, because it is not an attempt to be at that time objective, but it gives you an idea of what you are as a person, And can you ^{honestly} ~~now~~ establish for yourself a measurement with which you could say that you're making progress.

Progress would mean that the different ideas that you have read, that have come to you, that happen to be in your mind, that strike you at ^a ~~certain~~ time when you consider yourself as being made up

of two different kinds, your outer life and your reactions on it, and ~~and~~ your inner life and the trying, that is the attempts you make ~~of~~ developing it. How much has ~~gone~~ gone on one side of the scale and how much on the other? I think it's a matter of seriousness. It is not limited to your age. I remember at a very early date I used to do it for myself and wrote on the outside of the cover, "This is not meant for anybody." I wanted to be quite sure that it remained my own secret. Afterwards, I called it a relationship with God. And it is interesting now, of course, I don't even know where these little notes are, but at the time reading about them, and sometimes at the end of certain weeks of writing once in a while, drawing a big line underneath it, stopping it, and then for another six months not to do anything about it. Very many times it is like this with your Work. There are periods when you really can Work and have an intention and wish to do it. Then you fall into a trap of unconsciousness and you are not further interested for quite some time until ^{certain} things take place again in your life to remind you. It's very difficult to maintain an equal interest, an interest that ^{is} continuous. At the same time I think you ought to make attempts for it, in ~~the~~ diary or ~~the~~ notes that you make day after day, as I say, week after week, ^{would} be helpful, for your own study. What kind of a person will you be when you now reach the end of this month and looking back and see what you were ~~at~~ the beginning of ~~time~~. Can you do it? Do you want to do it? There is no obligation and there is no question about sending in a report about it. So it is an account ^{that} takes place between you and your conscience and sometimes your consciousness. Sometimes even you can draw God into it, But what is it that you consider progress? As I say, the difficulty is to find out what is the measurement that really could be ~~used~~ used for that purpose? Deeper insight, relationships with people, which you have solved or which were in trouble, descriptions of yourself in your attitude towards others, degrees of selfishness, or the different vices which Gurdjieff mentions several times. How are they? And how are you in regard to them? Are you fighting against them sometimes? Do you really want to become a ~~Man~~ Man? Do you look at your ordinary life the way you should look at it? When it comes from Sunday to Sunday ~~at~~ the Barn, and coming again and again to

the barn, here we sit. We will be here for another couple of months, then we have to get that covering again, and the cold weather will start. What is going to happen to your life a year from now? We ask that, of course, when we have a birthday. ^{Well known} We look at it, we see the past year, we want to look forward, -- expectation. I talked about that last night, expecting constantly, possibility of miracles, of that what could by magic appear, that you could be entitled to even if you don't know at the present time that it is already somewhere, that you hope for it, that you live for some time on air, that you see your own tendencies, you hope that you can put them in the proper place, that there can be a balance in the different aspects of yourself. That is what we talk about and that is what I would like to remind you of. Then it's a question for your own thought and your own feeling, then it is a question of how to divide your time, how much should you spend in one direction or the other or both at the same time if you could manage that, you would really save a great deal of time because that is the solution to your life. While you are working, to work at the same time. One must learn it, one must really want to do it. The seriousness between us ^{as a group} should be a reminder. I hope you understand each other this afternoon. I hope you make that kind of an attempt to see someone essentially. That every once in a while ^{when} you look at ^{them, at} someone you work with, or even someone who passes by or someone who is in the car and waves to you, or that what you experience in your own thoughts regarding that what has happened. What can you make of it this afternoon in a concentrated effort? You must think a little bit more about it. How can your life be changed? What do you need? How do you prepare for that what you feel is a requirement for the continuation of your life on a certain level? I hope that when you think about it that you will remember Gurdjieff. I hope you have a good afternoon and a good week.

To Gurdjieff.

Rough: Dorothy Prince

proy Andrew